

4
ΤΩΝ ΣΕΣΩΜΕΝΩΝ ΥΜΝΟΣ

OR THE V. E. 12. 18

Song of the Delivered.

Set forth in a

S E R M O N

Preached in the Colledge of *Bristol* the
24. of *October*, being the Day set apart
for Publick *Thanksgiving* unto GOD,
for the Memorable

V I C T O R Y

Obtained over the SCOTTISH ARMY
at WORCESTER.


By *Thomas Speed.*

L O N D O N.

Printed by J. W. for *Giles Calvert*, and are to be sold at the Sign
of the *spread-Eagle* at the West end of *St. Pauls*, 1691.

NON ZEENUNNON YAMNOZ

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at W O R F E S T E R 1457

By Thomas Speck.

L O N D O N.

For Giles Cuthbert and are to be sold at the Sign
of the Crown in the Strand near the Temple.



TO THE

Right VVorshipfull

JOSEPH JACKSON Mayor,
the Aldermen, and the rest of the
Corporation of the City of Bristol.

Right Worshipful, and much respected,



Here are three noble acts of the soul
towards God, by which Christians
do properly begin to live the life
of Glory in the Kingdom of
The first is by a firm dependance on
A 2 him

The Epistle Dedicatory.

him as the fountain of all their good. The second, by a chearfull compli-
ance with his will in the product of all his purposes. The third, by
breathing out continual Hallelujahs, Songs of praise and honour to his glorious Name, as the
head-spring of all their Salvations. By the first (in the day of their straits and darkness)
they are lodg'd in the arms of safety. By the second, they do (without reluctancy) set their
seal to every piece of Divine pleasure mani-
fested as glorious. By the third, they do so-
lace their enlarged Souls in the bosom of their
Deliverer. Waiting upon God by dependance
and submission (in the midst of devouring flames)
hath been the business of his poor sighing people
in this bleeding Nation for these ten years
past; but now behold (through his rich grace)
they are come forth glad with the white robe of
Salvation, having their hearts tuned by the
Spirit of the most High, to sing the songs of the
Redeemed, by giving glory, and hon-

The Epistle Dedicatory.

and thanks to him that sitteth on the Throne, who liveth for ever and ever. In which glorious work (the first fruits of Eternity) that you also might have your hearts elevated to bear a part, is my single aim in the ensuing Discourse. You are not all ignorant whose desire brought it to the Pulpit; neither is it less known to some of you whose request led it to the Press. I would not that my dedicating it to you should be interpreted my (unworthy) courting your favour, thereby to procure its Patronage; but my reall and sincere intending your profit; which if it shall effect, I shall esteem my self to have obtain'd my End. The serious breathings of my heart, are, that that flying shadow, that floating foundation of true rest, that empty Idoll of the blinded world, called Popularity, might in none of my atchievements bribe, either my judgement or affections to any thing irregular or unworthy; much less should be to me in the place of the li-

The Epistle Dedicatory.

ving God, whilst I intermedle in things Divine; in which we always do come so far short of the true end, as (in our aymes and intentions we fall beneath the highest glory: I have therefore studied how I might present you with this feeble Birth of the travel of my poor thoughts, rather in the plain dress of naked Truth, then in the gawdy garb of Oratory; humbly intreating you not to entertain it with the embraces of your favour because its mine, nor rashly explode it because its not anothers: But (wisely walking betwixt those two rocks of Credulity and Prejudice) having well weighed the whole in a sound Judgement, ballance your election by the standard of the Sanctuary. The Zenith of my ambition (if I know any thing of my self) is, the advancement of the Kingdom of Christ in your souls; that among those many thousands that at this day make melody in their hearts to God their Redeemer, you might not be found to stand out.

- The Epistle Dedicatory.

for Cyphers. If you esteem your selves to be
(what indeed you are) eminent sharers in the
Common Deliverance : Why should you
not also stand, as figures of great significancy,
in the number of those that make returns of
Glory? It pleased the Lord in the day of your
fears (with the hand of Grace) to write down
your City in the book of his remembrance, a-
mong such as by the wing of his power and lo-
ving-kindness, he would save from the teeth of
the cruel: from the bottom of my heart do I
beg (and, O that I might obtain!) that you
would make it the great work of your lives
(as your thank-offering unto Heaven) to make
your City more God's, Christ's, the Gospel's, the
Common-wealths; that this may be written over
all her Gates in indelible Characters, Lo this
is the righteous City which was saved by
God. In the glory of this world I may (with-
out flattery) pronounce it inferiour to none:
but in the un-intermitted happineß in that
glory

The Epistle Dedicatory.

glory which is Divine to excell all. May that dark and dismall Winter never pass over it, in which it may not spring and flourish with those glorious fruits of Knowledge, Truth, Righteousness and Peace. And if there be any other Gemm which may adde lustre to the Crown of its earthly or Spiritual glory, which my pen (unwilling to transgress its due limits) hath spared to mention: Let me beg your belief that that, and much more, is cordially wisht to it by him, who is

Your Faithfull and most

humble Servant,

Thomas Speed



P S A L M 50. 15.

*And call upon me in the day of trouble ;
I will deliver thee , and thou shalt
glorifie me.*

WE are this morning met together, to speak well of the Name of the most High God, for that which (next to the Redemption of lost man through Christ) we may truly call , the greatest demonstration of grace that ever Heaven made to any of the sons or daughters of men : for that, which is the joy of all those hearts that wish well to *Zion*, and the equal terrour of all its adversaries : for that, which is the wonder and amazement of all neighbouring Nations ; and which (through the goodness of God) may prove a happy preamble to the
B establish-

establishment of Truth and Peace in this Commonwealth.

The words which I have read in your ears (my small portion of time allotted me, not permitting me to meddle with the context) do contain in them three parts.

1. First, An exhortation to a duty. *Call upon me.* To which is annexed, the circumstance of time when. *In the day of trouble.*

2. Secondly, An engagement of grace. *I will deliver thee.*

3. Thirdly, An injunction laid on the delivered, to make returns of praise to the Deliverer. *And thou shalt glorifie me.*

The first, presenteth us with the souls of Christians, looking by Faith to their God, in the day of their darkness.

The second, speaks the gracious readiness of their God, to satisfie the expectations, and comply with the desires of their souls.

Upon which followeth the third, which is, the thankfull improvement of their Deliverances, by studying the advancement of the glory of God their Saviour.

Of each of these distinctly: And first, in the first of these three parts, I shall begin with the circumstance of time (*in the day of trouble*) forasmuch as that doth properly precede the souls acting towards God, in the offering up of its prayers and tears: is as the wound, hastening the *Patient* to the *Chirurgeon*; or as the wrong offered the child, him to pour out his complaints into the bosom of his Father.

father. The burden on the shoulder, maketh the person sustaining it, to cry out for help. Clouds, and darkness, and difficulties, pressing hard on the soul, do (in like manner) prompt it, to look out for some one to rescue it.

The (a) Hebrew word used in the Text for trouble, is of great significancy. The (b) root whence it cometh, signifieth, to besiege, or environ with an Army. Thus it's made use of in 1 Sam. 23. 8. where it's said, that *Saul called all the people together to war, to go down to Keilah, to (c) besiege David and his men.* And thence the Scripture useth the word in the Text, to expresse the greatest straits and exigences to which it pleaseth God to reduce men in this life. There are two words especially by which it's usually rendred, which beare great weight with them: And they are, *tribulation*, and *distress*. The first we meet with in Judg. 10. where from verse 7. to the end of 9. we have a narrative of the many black clouds that did then hang over poor *Israel's* head: In verse 10. we have them crying unto God: and in ver. 14. God returning this killing answer; *Go, and cry unto the Gods which ye have chosen, let them deliver you in the time of your (d) tribulation.* We finde it rendred by the second: in Psal. 120. 1. *In my (e) distress I cried unto the Lord.* When *Joseph*, both by his demeanour, and his words, spake roughly to his indigent brethren, Gen. 42. They, reflecting upon that day, when the anguish of his soul prevailed not against their humanity: from their bloody premises, drew this conclusion, ver. 21. *Therefore is this (f) distress come*

צָרָה (a)

צָוֵר (b)

לָצוֹר (c)

Ad angustian-
dum.

צָרָתְכֶם (d)

בְּצָרָתִי (e)

הַצָּרָה (f)

But more particularly : there are two principal ingredients that go to the making up of a *day of trouble*.

1. The first is, God's hedging up the way of his peoples comforts, as it were with thorns. When as, which way ere they cast their eyes, they meet with nothing but terrors, and discouragements.

This is often effected by the power, and rage of unreasonable men. The first of which, made it a day of straits and fears to good *Jehoshaphat* ; when as, through a sense of his own impotency to contest with the Army that came against him, he was put to this stand in his Councils, that he knew (g) *not what to do*. The second, expressed in the blasphemous vomitings of railing *Rabshakeh*, made tender-spirited *Hezekiah* to signify to *Isaiah* the Prophet, that God had brought upon him a (h) *day of trouble and rebuke*. Thus was it a *day of trouble* to pursued *Israel* at the *Red-sea*. Thus also did God make it a day of distress and straits to our Army (surrounded with might and malice) at *Dunbar*. When as we are beset with evils, and the Conduit-pipes of second causes which should convey succour to us, seem to be quite cut off; then may the *day of trouble* truly be said to have overtaken us. God will sometimes spoil *his* of their beloved enjoyments, and they shall not be able to cast their eye upon that thing in the whole Creation, that may yield them supply. When God would make *Israel* sensible of the depth of his distress under the Babylonish captivity, he saith, that the enemy having laid hold of the *prison*, *none* should be able to deliver it (i). And their deliverance thence, was to themselves improbable (having no means in their eye

(g) 2 Chro. 20.
12.

יוֹם צָרָה (h)

(i) Isa. 45. 29.

effect it) that their return seemed to be of equal credit to them, with the phantasms of dreaming men. When soft *Jacob* with his unmartial d train was to meet his rough-spirited brother in the head of an armed company : looking on himself as a helpless prey to the teeth of the Lyon ; he was (as the Text saith) *greatly affraid and distressed.* (k) What made it a day of trouble to many, when the late vagabond Army came into this Nation ? Why this, destruction seemed to be nigh at hand, and help to be afar off.

(k) Gen. 32. 7.

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2. The second ingredient is, Gods making darkness so much the pavilion of our souls, that, under our pressures we shall not be able to reach the end of the present dispensation. No affliction is joyous to the flesh ; but when as, with that, the cloud is so thick, that the soul cannot (so much as by a probable conjecture) reach the end, the strait is thereby much increased. Which truth doth hang on this principle ; That the view of a *good end*, doth much sweeten and make facile, all the difficulties that lie in the way to it.

So that if the representation of the goodness of the end do lighten the burden ; then must the concealment thereof, needs make it much more burdensom.

The soul of old *Jacob* was sore distressed by the ridings of his beloved-*Josephs* unfortunate end : but could he have been but assured of his so glorious resurrection to power, and opportunity to save him and his family from perishing, it would not have been one sigh from his heart, or a tear from his eye, as it that the hovering of the late ensnared serpent over us, created so many troubles, and

shakings in our Spirits? but only, that the end that God had upon them was not so clear: And by how much the issue was more or less foreseen by the eye of our faith; by so much to every heart was it more or less a *day of trouble*. We may call the whole time of *Paul's* life (after his conversion) a day of trouble and straits, but yet, his looking to that weight of glory which was to come, made all his *affliction* to be (beyond expression) *light*. His thorny passage was made smooth and pleasant, by having his eye fixed on that glory which lay beyond it.

Object. But here steps in an objection: It is askt, Why should the emphasis of the exhortation lie on that time, *the day of trouble*? The heart of man is sufficiently propense to flie to God for help in that day; and even they, that will not have him for their Ruler in the time of prosperity; in the day of their distress would fain have him for their Deliverer. *In their affliction they will seek me early.* (m.)

(m) Hof. 5. 15

The Answer to this, will lead me to speak of the duty contained in the first part of the Text, viz. *call on me*.

Answer. For answer therefore I say; That the Exhortation (as to the circumstance of time) is not groundless: for that, although most men do seem to hasten to God, in the day of trouble, in word, and pretence; yet even at that time do most mens hearts catch at something besides him, which they make their stay, and their dependance. God made his promise to *Israel* that he would not withdraw his presence from them for their protection and aid; and in the day of their straits God will

pretence ; but their hearts leaned on *Egypt*.

We must therefore here come to make enquiry, what there is wrapt up in the bowels of this expression ? For that it cannot be understood simply in the Letter ; as if a bare verbal calling upon the name of God, were that, which he would honour with acceptance, or answer with deliverance.

There are three sorts of calling upon God, which do never finde that acceptance with him, so as to obtain answer :

1. First, there is an hypocritical calling upon God : A calling on him with the lips, when as the heart strayeth from him. The Jews were a people eminent for this : None more in lip prayers, and mock-Fasts (to gain the esteem of being religious) then they. *Job* by an interrogation maketh it positive, that such prayers do never reach the ear of God : when as (speaking of the hypocrite) he saith. (n) *Will God bear his cry when (o) trouble cometh on him ?*

(n) *Job 17.9*

קרי (o)

2. There is a cursory, ignorant calling upon God, to which is annexed no other reward, then the labour it self. A cursory calling, is so to call, as therein to rest : when men pray meerly because they think they must : with which is usually joyn'd a deep ignorance ; when as men are no way apprehensive of the nature of that God on whom they call. Such was that calling upon God used by thousands, during the reign of that silly Idol, the Common-prayer Book : when as the sum of their devotion lay no higher, then the hearing so many prayers read in their ears : without any mind of communion with that God they invoked, which is the life of prayer. What heart doth

doth not weep to remember, how in any time of distress, that *heap of confusion* must be searcht into, to finde out words to expresse the condition of the distressed ? And if none pertinent could be found, then some impertinency must serve: using prayer meerly as a spell or a charm to drive away some eminent evil. Such calling on God might well deserve that Inscription, which *Paul* found on the Altar at *Athens*,

(p) *Act.* 17. 23
(q) *ἀγνώστῳ
Θεῷ.*

(p) *To the unknown God* (q). For what difference is there betwixt worshipping an unknown God, and worshipping the true God (in name only, but) under false notions ? save this, that they retain the name, but are strangers to that nature with which its clothed. The Stoicks were more regular in their judgments, touching their false Gods, then such men are in their praetises towards the true God. For that they held it, (r) *The chief thing in the worship of their Gods, to have true apprehensions of them.*

(r) *Epist. En-
chir. cap. 38.
Τὸ κελεύει
θεὸς εὐσεβεί-
ας, ἰδοὺ ὅτι
τὸ κελεύει
τοῦ ἐκείνου
ἔστιν, ὁρῶν
ὡπολλήεις
ἐπὶ αὐτῶν
ἔχειν.*

3. There is a prayer of blood and cruelty; when as men call on the name of God, with their hands full of blood, having peace and sweetness in their words, but rapine, and a devouring spirit lodgeth within. Such cryes which call God to aide, only to effect the revenge of malicious hearts, prove fruitless, for he will not hear them. God speaketh it with an emphasis, *Isa.* 1. 15. *When ye make many prayers, I will not hear: your hands are full of blood.* 'Twere well if this age could not give ample testimonies to this: when as the *Con-
nant* and *Uniformity* must be made the cloak. *Fasting* and *Prayers* had in secret, pretended for conciling of *Brethren*, whilst the wounding and the destruction of the *Common-weal*

bottom. These cries God hath not heard, so as to favour them with acceptance; but he hath given the blood-thirsty blood to drink. To Ages of Ages let his name be praised therefore; and let all the friends of Zion, say, *Amen*.

These three sorts of invocation being excluded, I shall present you with three things; which speak out the very heart of that which is true calling upon God.

1. The first is, the fervent pouring out of the soul to God, mixt with (f) *Faith* and *understanding*, as to one that is able and willing to relieve. God doth not always give a particular Faith, as to the thing we beg; neither is it safe to be peremptory in determining the pleasure of God, in relation to the particulars of our requests: but the Faith of Christians, in Prayer, hath this for its object, God ready to accomplish the desire of their souls, as far as they are subservient to that high End, his own glory. Now then, when those Oratorical *sighs and groans*, are sent Heavenwards in full volleys, and these after God as a tender Father, (s) with a holy boldness, and child-like familiarity on the Christians' part; this is after the due manner to call upon his Name. *Jacob* can no more let God go without a blessing, then a poor childe can the hand of his father, when he is ready to sink. *Hezekiah* in the day of his fits runneth to the bosom of God, and before him spreadeth his case: much like an injur'd son before his tender father. I doubt not the name of God was lately thus called upon, by thousands of waiting souls in this Nation: among many were favoured with a particular Faith, as determined issue: but all, with a sweet hope

(f) *Vera invocatio non nisi in fide fundata est. Calvi.*

(s) *Is demum vere nomen Domini invocatur, qui per fidem in Christo renatus, factus filius Dei, accepto spiritu, per quem clamamus Abba pater, auxilium Dei in adversis implorat. Bullin. in A. & Apost. cap. 2, ver. 21.*

(the Anchor of the soul) joyned with this confidence that the end of the Lord should be good.

2. With this is joyn'd a naked dependance on the Lord, as one whose power alone, is able to accomplish the desires of our souls. By naked dependance, I exclude not the use of means; but do intend, a looking to God by Faith as the prime agent effecting his pleasure by, and through, creatures. When as (in the day of our straits) our hearts are most enlarged with desire; and our heads and hands most active for the working our deliverance: then to keep our eyes fixed on him as the original productive cause of our expected salvation: and to lay our highest hopes on him as giving life and vigour to all second causes. *Je-hoshaphat* (upon the approach of his potent adversaries) keepeth his sword in his hand, but had his *(u)* eye on his God. *(w)* *David* advancing to dispute *Israels* quarrel with *the champion of the Philistines*, took his *smooth stones in his scarp*, and his *sling in his hand*; but his heart leaned on the *name of the Lord of hosts*. Then do we use our prayers and our armes to their proper end, when as we make them not our deliverers; but when, in the use of both, we have our reliance on the Lord.

(u) 2 Chr. 20.
12.

(w) 1 Sam. 17.
40.45.

3. To this may be added, a patient waiting upon God by Faith, for the accomplishment of his pleasure, which way soever made out. Which is done, when as, having poured forth our souls unto God with strong cries, and the Chariot-wheels of his power and goodness seem to run slowly to our succour, we have our hearts stayed by patience, and kept from precipitant excursions: When we forbear (in the

of our distress) to prefix either the end or time, but do bear about in our breasts this resolution, to comply with the product of our Fathers pleasure, what ere it be. To speak all in a word, then are we to be reckoned among the number of those that do truly *call upon the name of God*: when as having with fervency and a holy boldness, spread our case before him (in the midst of our clouds and darkness) we retain this sweet complacency of spirit in the close of all: as to be able to say, *Father, not my will, but thy will be done.*

I shall only add two words by way of Corollary from what hath been said of this first part, and so pass to the second part of the Text.

1. They that are dearest in the eyes of the Lord, have their *days of trouble*. They to whom his ear is open, and his hand ready to help, have them: from whence the Corollary doth naturally follow. I shall not spend time to bring a candle to the Sun, in making a repetition of those many examples with which the Scripture doth abound, to prove an assertion so clear. If we look back and consult with the lives of all the holy Patriarchs and Prophets from *Adam* to *Christ*, and with the lives of all the Saints from him to the last Apostle, we shall finde none of them that went down to their graves, who in their passage, met not with some days of darkness and distress. The consideration of which should stay our hearts under the weight of our pressures: knowing, that no new thing is ordained unto us, more then what was the portion of many thousands of precious ones which have been before us.

2. Secondly, the surest application that we can make in the day of trouble, is unto God. When our vain hearts are deceived into confidence on any thing on this side him, we do but seek the living among the dead, and waters of refreshing in empty pirs.

And so I have done with the first part of the Text, viz. The duty, together with the circumstance of time.

The second part that followeth in order to be spoken to, is the engagement of grace. *I* (x) *will deliver thee*. Which word is applyed as well to the quitting of the minde from its straits, as to the deliverance of the outward man. (y) *David* under the apprehensions of divine displeasure, cryeth unto God, that he would
 (y) Psal. 6. 4. *deliver* (z) *his soul* from that heavy yoke.

Behold here the gracious readines of God to comply with the requests of Faith of his distressed people! It's but cry, and be heard; beg and obtain. No distressed childe, may with more boldness and confidence make application to his dear father, then Christians in the day of their straits may unto their God. There are gods many, and lords many, but there is none like to the God of *Israel*, whose heart and hands are always wide open for the satisfying the desires of his poor little ones. The poor Priests of *Baal* may cry long and loud, and (like seduced worshippers) make the drawing of their own blood an argument to perswade their spiritless Idol to appear for them; but he hath neither an ear to hear, nor a hand to help, nor a heart to pity them. But the God of *Israel* are all these, *I will deliver thee* is as much as if God should have said in

thus much ; In the day of your darkness and distress, let not your vain hearts suggest to you thoughts of diffidence, or despair ; know, that he that made you, and redeemed you, hath not left you as *Orphans* in the midst of cruel men : know, that when the ears and hearts of men are closed against you here *on earth*, yet even then, you have more left you then the whole world can give you, *viz.* a God *in heaven* who will plead your righteous cause. And as much as you expect the return of the Sun above your Horizon, after a few hours setting : so confidently may you expect the drawing forth of my power, and my love, for the revenging of all your wrongs, vvhen ever you make your appeal unto me.

Object. But here we meet with an Objection, which (at first view) does seem much to overshadow the glory of this truth, which is, that we do often see the strongest cries of Christians go unheard ; and the most fervent breathings of their hearts, go unaccomplished ; Were there not many prayers put up for the saving of *Bristol*, when it was first taken, all which proved fruitless ?

Answ. To which I shall give answer in these two words.

1. It speaketh as great grace from heaven, to lend us support under the trouble, as to deliver us from it. And on our parts we have properly a deliverance, when (though God break not our bonds, yet) he doth shine upon our souls with such bright rayes of his glorious presence and spirit, as do make our hearts firm upon which truth is bottom'd upon this Principle, that the foundation of all trouble, is the ab-

sence of God; so that to have the glory of his presence is deliverance from trouble. We have a most clear demonstration of this in Christ; of whom the

(a) Heb. 5.7.

Author to the Hebrews (a) saith, *That when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, he was heard in that he feared.* Now how can it be said, that he was heard in that he feared, which was death, since he did not escape it? If Christ drank of the cup of death, how was he heard in being saved from

(b) Luk. 22.43

it? The Evangelist (b) Luke doth untie this knot for us, who saith, that (upon his prayers) that that cup which was provided for him to drink might pass from him, *There appeared an Angel unto him from heaven strengthening him.* So that, Gods sending an Angel for the succour of Christ under his Agony, is interpreted by the Author to the Hebrews, to be as much a hearing of him in the very letter of his prayer, as if he had delivered him from it.

2. Secondly, Gods wise deferring the accomplishment of the desires of his People untill his own due time, cannot be interpreted his refusing to hear them. Deliverance is then sufficiently soon, when as it's in Gods time. And thus we do now enjoy the things we beg'd for these ten years past. And our eyes do at this day behold the glorious accomplishment of those many prayers that seemed to be buried in oblivion.

But to return to the business of the day. A great piece of which (if I mistake not) is to take a review of the glory of that Salvation which heaven hath encompassed us. For suitable

we have of the greatness of our Deliverance, will be the truth and fervency of our Praises. Praise is a sacrifice offered up to God, by the affections, which supposeth them to be set on work by the judgement; which being apprehensive of large receipts of grace, prompteth the affections to make equal returns of glory. No apprehension of good received, no praise: narrow apprehensions of great Deliverances, weak Praises. Every man and woman in this place, whose judgements do not give in this verdict to their affections, That God hath declared rich grace in the salvation he hath wrought for *England*, but do esteem it rather a plague than a priviledge, that (after so many fore conflicts) he gave the day as he did: I say all such do stand only as cyphers, among the number of those that this day make melody in their hearts to the most High.

Therefore that our hearts may be the better tuned to offer up our sacrifice of spiritual praises unto God: I shall endeavour to set before you, the glory of our deliverance, by speaking to two things.

1. I shall spread before you some of the capital mischiefs whence God hath delivered us.
2. I shall speak of the way or manner *how* he hath delivered us.

And here I shall not confine my self, to speak only of the glory of our Deliverance, in relation to the special mercy given in at *Worcester*; but shall extend my discourse to all that which God hath saved us from: the whole series of our Deliverances for some time past, till that last wrought there, which the Lord hath set as a crown upon all the former.

There-

Therefore if any man ask me, What God hath delivered us from ? I answer first in general, He hath delivered us from the devouring rage of merciless cruelty : he hath pluckt us out of the jaws of that ravenous malice, which was not to be satiated, but by the destruction of the soul, as well as the outward man. Our blood and our lives are saved from being trodden down as mire in the streets, by the feet of the cruel. We with our wives, our little ones, our friends, and dearest relations, are alive this day before the Lord, as legible demonstrations, and living monuments, of our so great Salvation.

To undertake to enumerate all the particular pieces of this glorious lump of our Deliverances, would be a work, which would make me too great a trespasser, as well upon my own strength, as your patience. I shall therefore speak only to three principal comprehensive mischiefs, whence the hand of heaven hath graciously delivered us.

1. We are (through unspeakable mercy) in a great measure delivered from that yoke, which was likely to have continued upon our necks, through that inevitable ruine that was coming upon our *LAWS* and *LIBERTIES*; our *BIRTH-RIGHTS* as we are men.

It's not difficult to quote that time, when as property was almost become a stranger in the Land: especially among those that had not the guard of greatness to keep it unviolated. There is none here can be so ignorant as a stranger to the publique concerns of *Israel*, as not to know, how through *Brutality*, and Male-administration of

hearts of the inhabitants began to bleed and groan. It's more then sad to remember that time, when as the justice of a mans cause, was measured by the strength of his *purse*: and he should not miss of receiving the most favourable sentence, who was able to return the greatest reward.

Object. But me thinks, I hear some asking me, Are not the relicts of injustice yet remaining in the midst of us? Do the streams of righteousness run so pure, that there is no tincture of defilement mixed with them? Are the arms of the oppressor so broken, that there are no cryes of the oppressed in the Land?

Ans. 1. To this I answer first, *Rome* was never built in a day; neither is a house finished as soon as the foundation is laid. Was ever any child a monster to his father, because not a *man* the first day it was born? It doth sufficiently rejoyce a tender mother (after her bitter travel) that her childe is born perfect; as to the parts of a man, she doth not renew her sorrow, because she doth not finde it born with strength, eloquence, policy, and those other endowments which are the Concomitants of *riper years*: she is well content to have those only in hope, and await the perfection of them as the work of time.

And shall we deny that to so vast a body as a *Common-wealth*, which we are content to allow to those bodies of lesser magnitude?

Secondly, Let us bleſs God for what he hath done in beginning, and wait his pleasure for the completing of this piece of our Deliverance. I am fully perswaded, that errour will be found too weak to stand, which maketh men to have their

Therefore if any man ask me, What God hath delivered us from? I answer first in general, He hath delivered us from the devouring rage of merciless cruelty: he hath pluckt us out of the jaws of that ravenous malice, which was not to be satiated, but by the destruction of the soul, as well as the outward man. Our blood and our lives are saved from being trodden down as mire in the streets, by the feet of the cruel. We with our wives, our little ones, our friends, and dearest relations, are alive this day before the Lord, as legible demonstrations, and living monuments, of our so great Salvation.

To undertake to enumerate all the particular pieces of this glorious lump of our Deliverances, would be a work, which would make me too great a trespasser, as well upon my own strength, as your patience. I shall therefore speak only to three principal comprehensive mischiefs, whence the hand of heaven hath graciously delivered us.

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mouths fill'd with more complaints (looking to what they have not) then their hearts with true thankfulness for what they have. It's storied by *Plutarch* (c) concerning *Lycurgus*, that when he first established his new Common-wealth in *Sparta*, for the prevention of injustice and oppression, he made these two Decrees.

(c) *Plutar. in vit. Lycur.*

1. That no man should make use, either of silver or gold.

2. That none of his Laws should be written upon Tables.

By the first he intended the extirpation of covetousness; and consequently the removal of oppression. By the second he intended, that every man should have his Laws written in his brest; which mixed with the Law of love, and good will, he thought to be of sufficient force to make men act justly. I shall only make this short application of it. That, we may not expect to have the Common-wealth free from every tincture and spot of injustice, untill it shall please God to accomplish these two great works, upon all mens hearts: First, that by the power of his spirit, he do cause them not to cease to use, but to cover *silver and gold*. Then shall it be a glorious Common-wealth indeed: when (as *Lycurgus* did banish the use of money out of mens houses; so) God shall banish covetousness out of mens hearts. Secondly, that he do write that noble Law of Spiritual love upon the tables of their hearts, whereby they may be light to act righteously from the love of God and man.

But though untill the effecting of

works in the hearts of men, we may not expect to have our Common-wealth spotless, as to these defilements : yet I would adde (and I hope without offence to any that are honest of the long Robe) that I doubt not but many among us shall live to see that time, when as those cunning Cooks of the Laws, which have for many years distill out so many of the peoples priviledges to them (with the poysonous sauce of their own interpretation) as might serve their own ends, will by the power of the Gospel or the Sword, be made more just, or be cut much lower.

2. God hath delivered his poor People in this Nation from the heart-wounding taunts and reproaches of their blaspheming adversaries : Who can express (besides those that feel it) how deep it striketh into the tender hearts of ingenuous Christians, to hear the blasphemous reproaches of their triumphing enemies in the day of their distress ? Doubtless that Babylonish taunt, sunk into the Israelites grieved souls, as deep as their bonds : (d) *when as they that wasted* (d) *Pla. 137.3* *them, required mirth of them, saying (in scorn) sing us one of the songs of Zion. David professeth, that* his morsels were embittered to him, and all his comforts besmeared with gall, whilst his ears were pierced by his enemies continual repetition of that cutting reproach, (e) *Where is thy God ?* (e) *Pla. 42.3.*

These Irons God hath prevented from entering into our souls. He hath not given us up as a prey to the rage of the cruel ; that we should be cast into the dark Dungeons, to be made the objects of their scorn. If they should call to us for *one of the songs of Zion* we can chearfully sing it with melody in

our hearts, unto the Saviour of *Zion*. If they ask us, *Where is our God?* we can answer them with joy and boldness, that our God is the living God, who scattered them in his displeasure at *Marston-Moore*; whose power brake them in pieces at *Naseby field*; who smote their great ones in *Kent*; who by a handfull put thousands to flight at *St. Faggons*; the stroke of whose terrour they felt in the *North*: whose strength made the weak strong, to stain the glory of their pride at *Dunbar*: whose hand was never drawn back, but was stretcht out still, untill he had put on the top-stone of our deliverance at *Worcester*.

(f) Τα ἱερὰ
αὐτῶν.

3. Thirdly, God hath delivered his People in this Nation, from those yokes which are heavier then all; viz. Those that were preparing for, and in part laid upon their consciences. For although it be true, that those things which the Stoicks call (f) *Things in our power* (as the actings and negotiations of the soul) cannot be taken from us, nor suffer violence from any thing without; and consequently none can spoil us of the Liberty of our consciences: yet forasmuch as those transient acts which relate to the worship of God; may be hindred from without, we may be thence said to be spoiled of the free exercise of our consciences. Now in this consisteth a great piece of the glory of our Deliverance.

They are not many years since the wills of silly men, were become Dictators to the Faith of Christians. So that to have been in ones Faith, but a step beyond the teachings of a Blind-guide, was to be over-holy. How was the life of religion made to consist in complying with the fond inventions of

and even swallowed up with the inroad of created Ceremonies ? How were needless burdens multiplied upon the consciences of poor Christians ? So that in things Spiritual as well as Civil, it was hard to tell, which lay heaviest, the *Mitre* or the *Crown* : although its more then probable, that the *Crown* might have been easier borne, had not the *Mitre* stood so near it. To be righteous beyond a mans neighbour, how Heterodox was it ? and to be holier then the will of a proud Prelate allowed, not less then grand Heresie. Nay, whether were we sinking ? when as the very external duties (the carcase) of Religion became a reproach to the exerciser ? Are there none here, that can give testimony of that time, when as it was an abomination to some men, to hear but a Psalm sung, or a Chapter read in the Family ? So that (as much as in them lay) they studied, and attempted to banish the lowest appearances of God from among men. Are there more then twelve years past over our heads, since Christians would have reckoned it among their greatest Priviledges, to have had but liberty to have gone but one days journey out of *Egypt*, to worship their God, without the prophane mixtures of sottish Ceremonies ? Would it not have been to them as life from the dead, could they at all times have freely, and without interruption met together (though but in corners) mutually to declare among themselves what God had done for their souls, and to pour out their hearts to him in Prayer ?

When (Christians) the glory of your Deliverance from all these bonds ! God hath not been according to the waitings of your souls ;

but he hath out-done both your hopes, and your thoughts. Those glorious Priviledges which (lying under vast heaps of improbabilities, ever to be brought forth in their true lustre) ye scarce durst beg for your selves; lo, even them hath the hand of grace cast into your bosoms. You have now all the polluted rags of Ceremonies pull'd off from the face of Worship. Ye now know no *Bishop of your souls*, besides him who is your God, and your Redeemer. You need not now privily flie to corners to speak of God, or exercise the freedom of your consciences. You are not now constrain'd to leave the Land of your nativity, that you might worship God without the mixtures of mens inventions. And which is the life of your Liberty (see a wonder of Providence!) your Rulers are become your Patrons, so that you may be as holy as you can, as Religious as you can. What then remaineth, but that we wait in our souls for that time: when as he that hath given Liberty, will also give us hearts to walk more entirely with himself?

2. And so much touching the Capital mischiefs we are delivered from.

2. The second thing that speaketh the glory of our Deliverance, is, the *manner how* we have been delivered; and of this, only these three words.

1. We have been delivered, not by humane power or policy, but by the alone arm of our God. His wisdom hath so ordered it, that his naked power hath been clearly seen to do all, that there might be no sacrificing unto men. It is he that hath delivered this Nation, *in the greatness of his own arm*; and in his love, for these ten years past; and

sharp throws) hath at length brought forth that glorious Birth, which our eyes this day behold. Lest the vain heart of arrogant man should assume that glory to himself, which is due only to his Redeemer; it pleased God to draw a thick cloud over all fleshly power and wisdom, that his own arm might be seen to bring salvation to us.

2. He hath delivered us, having first often brought us even to the pit of destruction. The difficulties and straits of the wilderness, did much commend the love of their guide, and the sweetness of *Canaan*. In like manner, the glory of our Deliverance, and the goodness of our Deliverer are not a little commended, in that he hath carried us through the flames for some years together, and yet suffered us not to be consumed. He hath often reduced us to that sad state, that salvation hath scarce been within our ken; but then, even in our lowest condition, when the jaws of ruine have been closing upon us, he hath not failed to own us. I am sure the year *Forty eight* is fresh in your memories, when so many fires were kindled on all sides of us, that there was no visible way open, by which we might escape burning. A terrible fire in *Kent*, another in *Wales*, a third in the North; but through his grace all soon quenched, and we are delivered. How often have we been giving up the Buckler to the enemy? and should have been content to have had from the tythe of that by Indenture, which we now have Free-holders, by Deed from none but God? (which addeth not the least lustre to the Deliverance) he hath delivered us, as if all were made to him, both by us and our adversaries.

adversaries. We and they are both filled with very strong presumptions of the justice of our Cause; yet neither so refractorily resolute as to decline the Umpire of some third person: therefore (as to the meekest Judge) they appeal to Heaven, and so do we; and both put it upon this test (making this the signal of Heavens approbation) *Victory* given in to the most righteous cause. God (for ever blessed be his Name therefore) scaleth to the justice of our Cause, in giving us the day through the greatest disadvantages. But our adversaries (as if Heaven had given an unrighteous verdict for us, or as if God had mistaken himself in giving sentence on our side, they) will appeal again. But neither passion, nor pretences can bribe the Almighty to comply with the unrighteous requests of unreasonable men. And therefore, in the heat of his indignation, he doth again pronounce the same sentence against them, making it legible in the eyes of all Nations, in Characters written with their own blood: in effect telling them, that his first Determination was righteous; and that they were peremptory beyond the due bounds of Creatures, in refusing to be concluded by the unerring judgement of him: whom themselves had chosen for their Judge.

And so I have done with the second part of the Text (viz) the engagement of grace, *I will deliver thee.*

Upon which followeth the improvement of deliverance, which comes now to be spoken of. *And thou shalt glorifie me.*

If it be askt, What it is to glorify

rie of God & the surest Interpreter of his own mind) will resolve us in the last verse of this Fiftyeth Psalm; *Whoso offereth praise, glorifieth me.* All that Creatures can (g) glorifie God by, is, by declaring only, not by adding; For in him dwelleth the fullness of all glory. Then do we give glory to him, when as with praise and thankfullness of heart, we live over the salvations of God. Salvation deserveth praise. It is but a due debt payd to the grace of God, to look to him as our Saviour, with all thankfull acknowledgments of his goodness.

(g) Deum glorificamus, non addendo, sed tantum declarando.

But before I speak particularly to this part of the Text; peradventure there may be some here, who (being otherwise minded) cannot return praise for the late appearances of God, because they esteem them no mercies. To such (if there be any present) I would speak these three words in the spirit of meekness.

1. Its Pity that any member of Israel, should sit with a frozen spirit, under those warm Sun-beams of grace, which at this day do shine forth, from the face of Israels keeper. Its more then to be lamented, that any should be gnashing their teeth through anguish and discontent, for that, for which others are in their hearts singing the songs of Zions praises unto the Lord their Redeemer. I have more charity, then to pass sentence of perverseness upon such spirits; but sure I am that it cannot (when most favorably interpreted) be esteemed other then deep blindness, that cannot see the hand of God, when it is so gloriously shewing on the behalf of his People.

2. Its pity that we should not take in the whole bulk of our de-

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liverance under the notion of a mercy, so as to return praise therefore; yet, that in the work of this glorious Day, you may bear some part, give thanks for so much of it as you esteem a mercy. If you esteem it no mercy, because Deliverance is given in by the hands of such men; or if you can see no mercy in this that God hath by it opened a way to the flourishing of the Gospel, Truth and Righteousness; yet give thanks for the lower part of it (viz) that in the common Deliverance, you have been saved from the violence of men; that the noyse of War is hushed, and is kept from comming into your borders.

(b) Plutarch, in
vit. Græ. Marii.

Plutarch (b) reporteth of divine Plato, that when he came to dye, he gave thanks to God for these three things.

1. First, That he had made him a Reasonable creature, and no brute beast.
2. Secondly, That he was a Greek, and no Barbarous man.
3. Lastly, That he was borne in the time of *Socrates*.

I shall only apply it in a word thus.

Behold, the lower part of this mercy, containeth more glory in it then all *Plato's* layd together. God hath not only made you men; but, he hath also put a price into your hands, to get the wisdom of Christians. To live under the Sun-shine of the Gospel, is much more then to be borne a Greek. He esteemed it a great Priviledg that he was born in the time of *Socrates*; But (which is ten thousand times more glorious) you live in those dayes where *Christ* doth raign and rule as Lord and King.

3. In the great things that have been of late accomplished, strive to mind God more, and Man less. Esteem not the great changes that have fallen out upon the Nation, as effected so much by the wills of men as the hand of God; and to be, not the birth of mens pleasures, but the fruits of his purposes: and such as have been brought to passe in much grace and favour. Why else should he continue to give his presence in such constant successe, to those that have seriously waited on him, by whom (as Instruments) these Changes have been wrought? It's true, that *naked successe*, is but a probable Argument at best to prove Heavens approbation of that Cause to which it's given. But, being cloathed with so many considerable Circumstances as that hath been (of which we now speak) it doth amount to little less then a Demonstration. For, why God should continue to give such an unintermitted series of successes, to a company of People *waiting upon him by faith and prayer*; and that, after *Solemn Appeals* made to him; together with the offering up of their humble requests to him, that he would manifest his pleasure, both concerning them and their cause, by the *success*; I say, why God should thus comply both with their Prayers and their Enterprises, and not do it in *grace and favour*, is to me as yet a Riddle, not to be unfolded. I believe we may (without Presumption) challenge the most gray headed Historian, to produce a Parallel. What doth God intend by all those signal favors which he hath of late encompassed his People, in the putting of his Seal to those things which have been brought forth, in relation to the establishment of a *New-born-Commonwealth*?

But to return to our duty; Let us all that have called upon God in the day of our trouble, and have tasted of his salvation, give all glory to him in our hearts.

If you ask me how we shall do it? I answer in general, thus. We shall discharge our selves of this duty by offering up our selves to God entirely, in all holiness of minde and conversation. Then are we truly saved, to the glory of God, when as we are saved into nearer fellowship and communion with himself. We called upon him in the day of our distress, and he delivered us; let us remember what we are, & pay our vows to the most High. Let us call to mind, what great things we did resolve upon in the day of our straits, if God would deliver us but *this once*. Now that he hath heard our cries, let us not be slack in performance. Far let it be from us, *now* to sink lower into the world, since his goodness hath kept us from sinking into desolation. Let not the goodness of God in saving us, put us at a greater distance from him. Let us never give occasion to God (through our ingratitude) to say of us: Well, in the day of your trouble I heard from you, and I had a lodging and a place of residence in your hearts and thoughts; but now I am become as a stranger to you; ye hung close to me in the time when you needed my help; but now your souls do cleave to other lovers besides me. Let not his loosing the bonds of our servitude, set us loose in our hearts from himself. For then our Deliverance will prove our Plague, rather then our Privilege. Ten thousand times better had it been that the rage of our enemies had lain upon our necks all the day of our lives (our hearts enjoying sweet fellowship with him) then that his breaking our hearts from him.

at a greater distance from him. For who is there that will not say, that fellowship with God in bonds, is much to be preferred before the liberty of the outward man, with the loss of his presence? The presence of God (completely enjoyed) maketh up the formality of heaven; so that, if by gaining external deliverance we lose that, what do we do other then make a foolish exchange of heaven for earth? of gold for lead? of the glory of the Creator (blessed for ever) for the poor, unsatisfying sweetness of dying creatures?

Thus much of the duty in general. More particularly I would offer two things to you, by which you may give glory to God.

1. First, Let every man (according to the particular relation in which he standeth) ask himself, What great thing shall I do for God, the expressions of whose goodness have been so great to me?

2. Secondly, Let us all (upon a serious review of the matter and manner of our Deliverance) thus resolve in our spirits, that we will make God our trust in all our future straits.

And first (in my discourse of the first of these) I would direct my humble request unto you, *Right Worshipfull*, which is, that you would strive to do some great thing for God, by out-doing all your Predecessors, even those that have done most worthily. Content not your self to tread in their steps, but endeavor to excell them. If they have studied to advance the Kingdom of *Jesus Christ* in the City, do you much more. If they have been a terrour to evil-doers, and an example to them that do well; do you be so much more. If they have laboured to promote the Increase of godliness, and goodmen; let you be so much more.

it be your crown and your glory to endeavour it much more, that the Ages to come may have cognizance of this our year of Jubile, from the records of your actions; that when (upon the reading of them) it shall be asked, how it came to pass that so many glorious things were effected in the year of such a mans government? It may be answered, that they were done in testimony of thankfulness for a memorable Deliverance that was given to the whole Nation at *Worcester*.

Next, I would say to all, strive to do some great thing for God. Let the consideration of his loving kindness, be a prevailing motive with you to live to him in the paths of Holiness and Righteousness, all the days of your lives. Walk as a People saved by God: let your love to the Gospel be more then ever, & that both as it is the price of much precious blood, and also the gift of Divine love. Let your joy in God be purer then ever; let your estimation of the concerns of eternity be higher then ever, that all men may run and read the Salvation of God, in your Heavenly Conversations.

2. Secondly, Resolve to trust God in all future straits.

If at any time the Heavens shall grow dark over your heads, and mischief and desolation shall seem to be nigh unto you; if then your hearts begin to sink; call to minde the memorable Salvation he wrought at *Worcester*; and rest confident that he, who (by his mighty power and presence) scattered great clouds there, is still the same; able, and willing to become a refuge from all those that wait upon him by Faith.

I shall now wind up all, in one
Exhortation.

Let every man when he comes home, write this Motto upon his Door posts, *Saved by God*; upon his Wife and Children, *Saved by God*; upon his Estate, *Saved by God*; upon his Liberty. (both in relation to his Priviledges Civil and Religious) *Preserved by God*. And then from all, let him thus seriously resolve in his own brest.

Is it indeed so, that I have not been constrained to leave my house as an habitation unto Strangers? hath the grace and wisdom of Heaven so ordered it, that mine eyes have not seen my Wife and Little ones given up as a Prey to the teeth of the Cruell? hath the favour of my God been extended even to the keeping off the hand of the violent, from spoyling me of my Estate, so that I am not brought to a morsel of bread; but do sit under my own vine, and eat the fruits of my own fig-tree? Am I at once saved both from the Captivity of my outward man, and the bondage of my inward: so that (being not subjected to the wills of prophane men) I may be as spiritual as I can, as heavenly as I can? I wil therefore offer up as a sacrifice unto thee O God my Redeemer, my Wife, Children, Estate, Liberties, my All: and will make it the business of my life, how I may bring glory to thee through all. The Records of thy matchless loving-kindness shall always remain so legible upon the Table of my heart; that, whilst I live, nothing shall be my me esteemed too dear to part with, or too difficult to be done or suffered for thy Names sake, to whose I owe every enjoyment which may be called glorious.